

A PLEASANT
HOUR
IN THE
TEMPLE

HOW BEST TO VIEW ITS FAMOUS
CHURCH, HALLS, COURTS & GARDENS

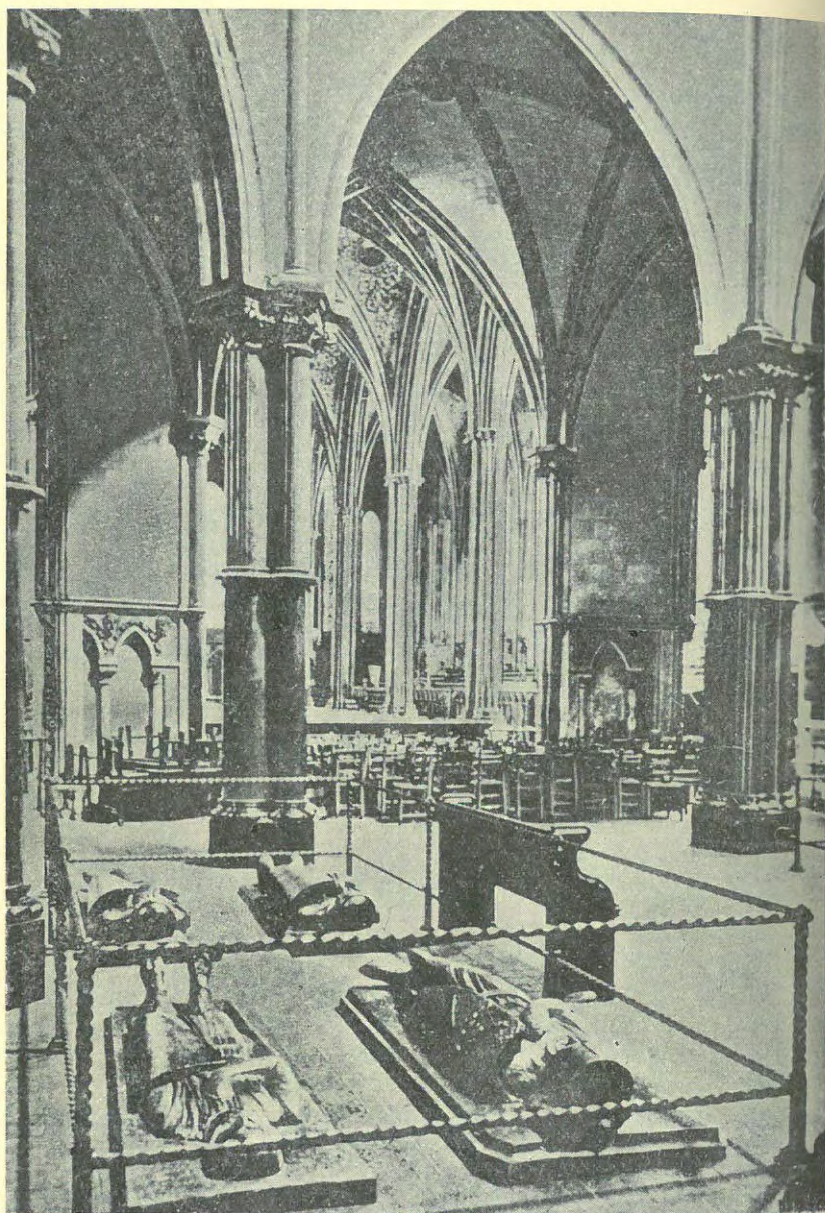
Second and Enlarged Edition

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A PLEASANT HOUR IN THE TEMPLE



TEMPLE CHURCH. 1185 A.D. LOOKING EAST

A PLEASANT HOUR IN THE TEMPLE

BY

W. MARSHALL FREEMAN

OF THE HONOURABLE SOCIETY OF THE MIDDLE TEMPLE,
BARRISTER-AT-LAW,
RECORDER OF STAMFORD

Second and Enlarged Edition

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AUTHOR'S NOTE.

There is nothing original in this book. Most of what it records has already been stated elsewhere in one or other of the vast library of books that have been written during the last hundred years about the Temple and the Inns of Court generally. But it is thought that it may supply a long felt want. Visitors to the Temple—especially our friends from across the Atlantic—have often been known to enquire for a brief succinct explanatory guide-book that will enable them to seek out expeditiously what is best worth seeing in this ancient abode of quietude and learning in the midst of London's traffic roar.

The author hopes that this little volume will do something towards supplying that need. It has not been thought necessary to make it a pictorial book, having regard to the very large selection of photographs of every size and kind already available in book form and otherwise for such as desire to have picture mementoes of their visit.

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A PLEASANT HOUR IN THE TEMPLE

The Temple is the principal professional home of the members of the Bar of England. It embraces two of the four Inns of Court to which barristers belong—the other two being Gray's Inn and Lincoln's Inn. Every man (or woman) who aspires to be called to the Bar must first become a student of one of these four great Colleges of Law. The Temple lies between the Strand and the Victoria Embankment, and the easiest way to enter it is from the Strand by Middle Temple Lane through the old archway facing Bell Yard against Temple Bar in front of the Fleet Street end of the Law Courts. Temple Bar marks the City boundary, and when the Sovereign visits the City it is here that he is received by the Lord Mayor and Sheriffs in state. The present memorial structure, with griffin atop, replaced, in 1878, Wren's Old Temple Bar on which the heads of traitors were exhibited and which, after removal from the Strand, was re-erected at Theobald's Park, near Cheshunt, where it may still be seen. Middle Temple Lane is the dividing line between the Inner Temple, which lies on the left as one walks down, and the Middle Temple on the right. Those are the two Inns to which the area known as "The Temple" jointly belongs. There is no distinction between them in rank or dignity. They are governed by two bodies of seniors known as Masters of the Bench ("Benchers") who act in concert, though each Inn maintains its own domestic arrangements. Originally there was one body only, and there is some doubt as to how they came to be divided; but it is generally believed that this division began in the reign of Richard II, when Wat Tyler's mob sacked

the Temple. The repair of the damaged buildings was carried out by two groups of the sufferers: afterwards (so the story runs) each group remained in possession of the part its members had restored. Hence arose the distinction between "Inner" and "Middle."

As a little knowledge of the history of the Temple will help the visitor, it may be said that in the reign of Henry I a little band of knights, who had distinguished themselves at the siege and capture of Jerusalem, founded there a fellowship known as the Knighthood of the Temple of Solomon—or, in short, the "Knights Templars." They were the first great recruiting army of Christendom and within less than a quarter of a century had established themselves in every country of the Christian world, including England, where they met with welcome and support from the King. Their first home in London was near where Chancery Lane now runs into Holborn, but this soon became too small and in 1170 they bought a large area of marshy land sloping down to the river and set about building what came to be known as the Temple. There they built their church and a monastic building standing on the site of the present Inner Temple Hall, connected with the church by cloisters on the line of those at present to be seen. The first hall, the cloisters and all surrounding buildings, were destroyed by the Great Fire of 1666, which almost wiped out the Inner Temple buildings and was just prevented from reaching the church. Subsequent conflagrations wrought serious damage to the buildings of both the Inns.

The Knights Templars being a religious Order had nothing to do with the profession of the law. The story of how the Temple came to be the home of lawyers is briefly as follows:—The Knights Templars grew too wealthy and influential and became very corrupt; so many complaints were made of their tyranny and immorality that about the time of Edward II their Order was suppressed and the Knights Hospitallers, a poorer brotherhood, were

allowed to take their place. Later on these Knights Hospitallers bought the freehold for £100 from Edward III and then began to lease it, bit by bit, to the lawyers. Long years afterwards, when the monasteries and religious houses were suppressed by Henry VIII the lawyers took it over from the Crown upon a rental basis which was finally commuted for a definite sum in the reign of Charles II.

THE TEMPLE COURTS.

To explore the Temple to the best advantage, then, we pass under the archway opposite Temple Bar. As we enter Middle Temple Lane we notice its old gateway said to have been built by Wren in place of an earlier one which bore the arms of Cardinal Wolsey. In the corner just on the left inside is a stationer's shop built in Queen Elizabeth's reign and known as the Old Post Office because it had been used for that purpose up to the time when Rowland Hill introduced penny postage. This and the two or three adjoining buildings are said to be the oldest in the Temple except the round part of the church which we shall see presently.

Passing down the lane we notice the first Court on the right named "Brick" Court, so called because it contained the first brick building in the Temple. Here at No. 2 Oliver Goldsmith had his chambers, where it is said that he used to entertain a noisy set of literary friends to the annoyance of Blackstone who in the room below was writing his famous Commentaries on the Laws of England. Here he was frequently visited by Dr. Johnson. A memorial on the outside wall indicates the room which Goldsmith occupied. His place of burial we shall see near the church.

Behind Brick Court will be found Essex Court where may be seen the only remaining old-fashioned wig-shop

in the Temple—its rival at the other end of Pump Court having been closed in 1930. The buildings in Essex Court are of 17th century construction as will be seen by the date over the archway (A.D. 1677). The passage under this archway leads into New Court, which marks the boundary of the Temple. There was formerly an "Outer" Temple which embraced Devereux Court and part of Essex Street and is still kept in memory by the passage bearing its name running up from Essex Court to the Strand by the side of Lloyds' Bank. There is a wealth of ancient history attached to Devereux Court and its environs, but with that we are not now concerned.

Coming back to Brick Court we notice on the opposite side of Middle Temple Lane the entrance to Hare Court. This court takes its name from Nicholas Hare, a nephew of the Sir Nicholas Hare who was Master of the Rolls under Queen Mary. This particular Court was practically burnt out in the Great Fire. In recent times it has been associated with literary talent. At No. 3 Zangwill wrote his novels and comedies. Next door Alfred Sutro, the playwright, earned distinction. Lower down Middle Temple Lane we can look into Pump Court and Elm Court. At the far end of the former we see the Cloisters (to be visited later) standing where the original cloisters (which also were destroyed in the Great Fire) led from the church to the ancient hall of the Knights. Elm Court is to-day one of the quietest of retreats.

THE MIDDLE TEMPLE HALL.

Coming out of Elm Court again into Middle Temple Lane we see before us a large open space with tall trees. On its left stands the famous Hall of the Middle Temple. At the far end is Fountain Court, celebrated for all time as the spot where Charles Dickens makes Ruth Pinch meet John Westlake in "*Martin Chuzzlewit*." We pass along here and descend the steps into Garden Court

at the other end of which will be seen the staircase leading up to the library of the Middle Temple. This library was started at the end of the 16th century by Anthony Ashley, one of three brothers, all members of the Middle Temple, and himself an ancestor of the Earls of Shaftesbury. He was buried in the Temple church and bequeathed his private library to the Inn. At first the library only filled a small room, but subsequent donations and bequests gradually created an extensive collection of books, which at length required the provision of a special building for their accommodation. Accordingly, in 1858, there was laid the foundation stone of the fine building opened on October 1st, 1861, by His Majesty King Edward VII (then Prince of Wales), whose arms may be seen at the south end of the library in the oriel window which overlooks the Embankment. Other coats of arms adorning the same window are those of Richard I, Edward III, the Black Prince, Queen Elizabeth, James I, Queen Victoria, the Prince Consort, and the Princes of Wales. The Window at the North End is emblazoned by the arms of Benchers at the time of the opening by King Edward VII.

We now retrace our steps to Fountain Court and visit the famous Hall—next to the church the principal object of interest in the Temple. Planned and erected under the direction of Edmund Plowden (whose arms may be seen in its great south window and whose name will be noticed on buildings in Middle Temple Lane) it is supposed to have been opened by Queen Elizabeth in state in 1568, though there exists no official record and the Hall does not appear to have been completely finished until 1577. Externally some architectural changes have been made from time to time, but internally the Hall still remains in its original state, its hammer-beam roof and superb carved-oak screen giving an impressive dignity not easily to be forgotten. The lantern in the centre of the roof was made to carry off the smoke from the open fire in the centre of the floor and existed until

just over 100 years ago. Little wonder that the oaken timbers are genuinely fumed!

To this famous Hall—copied by the Master and Fellows of Trinity College, Cambridge, when they built their own Hall half-a-century later—Queen Elizabeth was a frequent visitor. Here the great sea-captains of her day foregathered—Drake and Frobisher, Hawkins and Raleigh, to name only those most famous in English history. Here the Benchers—with the Virgin Queen—dined at the old table still to be seen (the “Cup-Board”) made of the timbers of the *Golden Hind*, in which Drake made his immortal voyage round the world. It is recorded that the present lengthy Benchers’ table stretching across the upper end of the Hall was made from a splendid oak-tree sent by Queen Elizabeth from Windsor—perhaps as a memento of the dinners she had there enjoyed. Another interesting table is the “Ancients’” table with its eight chairs reserved for the eight senior barristers dining in Hall who are not Benchers. All others present—barristers and students alike—dine in messes of four.

King Edward VII visited the Inn on various occasions. He was made a Bencher in 1861 when, as Prince of Wales, he opened the library. His next visit was on Grand Night of Trinity Term, June 11th, 1874. Again he was present on June 10th, 1885, when his elder son, Prince Albert Victor, Duke of Clarence, was made a Bencher. Two years later, in 1887, the Prince took the office of Treasurer and dined in Hall twice, viz., on June 15th, when the Inn commemorated Queen Victoria’s Jubilee, and in November, when his own term of office came to an end. His last visit was on November 2nd, 1903, and then for the first time a reigning King of England took his seat on Grand Night in virtue of his right as a Bencher and not as an invited Guest.

The Inn was not honoured after his accession by the presence of his late Majesty King George V who was, however a Bencher of Lincoln’s Inn having been called

on May 5th, 1893. But His Majesty King Edward VIII is a Bencher of the Middle Temple, having been called to Bar and Bench on July 2nd, 1919, and as Prince of Wales several times honoured the Inn by dining in Hall.

The Coats of Arms surrounding the walls of the Hall are those of members who have held the office of Reader to the Inn (an office distinct from that of the assistant chaplain who is Reader in the church). Each year two Readers are appointed by the Inn, one for Lent and one for the summer reading. This is a very ancient office and the names of Readers are known as far back as 1500. For many years the "readings" have been omitted but they are now being revived.

The windows of the Hall, fourteen in number, are mostly made up of heraldic glass, commemorating royalties, chancellors, judges and other distinguished personages who were Members of the Inn. The most ancient glass is to be seen in the window at the back of the gallery. In the passage under the gallery (which gallery, by-the-way, is now mostly used to accommodate the friends of the neophytes on "Call" night) there hangs an octagonal lamp containing some interesting glass panels showing the arms of Queen Elizabeth, Sir Walter Raleigh and Sir Francis Drake, with other emblems, including the two Knights on horseback which is alleged by tradition to be the origin of the "Pegasus" emblem of the Inner Temple. The suits of armour in the Hall are valuable and interesting to connoisseurs. They are mostly of the time of Queen Elizabeth or earlier.

There is a tradition that the Queen on one occasion led the dance in Hall with Sir Walter Raleigh—himself a resident in the Temple from which he sent forth his first expedition to colonize Virginia, thereby laying the foundation of the particular friendship that has ever since existed and continues to exist between America and the Middle Temple. This was on April 27th, 1584. On August 4th, 1586, Sir Francis Drake was warmly wel-

came in the Middle Temple Hall upon his victorious return from the West Indies. The fact is perpetuated in the records of the Inn, and from the wording of the entry it appears that the famous seaman came in to dinner quite casually by virtue of his right as a member of the Inn, to the surprise and delight of the assembled Benchers and members.

It was here that Shakespeare's play "Twelfth Night" was first rendered, and there are reasons for supposing that Shakespeare himself was one of the players—the actors being, in fact, his own company. This took place on Candlemas Day, February 2nd, 1601.

At the west end of the Hall may be seen six other royal portraits in addition to one of Queen Elizabeth. They are Charles I, Charles II, the Duke of York (afterwards James II), Queen Anne, William III, and George I. The large equestrian picture of Charles I, seated upon a white horse and with the ribbon of the Garter across his breast, is supposed to have been painted by Van Dyck. The King is attended by M. de St. Antoine, Master of the Horse, who is holding the King's helmet. In the south bay may be seen the famous picture by an unknown artist, of the "Judgment of Solomon." Here also stands an ancient wine cooler, date 1612, covered by two wooden lids made from the oak wood of the pier erected near the old Temple stairs which gave access to the Thames. The site of this pier is still marked on the Embankment opposite the bottom end of Middle Temple Lane, where the Temple Stairs were built. The river, in old days, was the principal route between the Temple and the Law Courts at Westminster.

On leaving the Hall we take a few steps down Middle Temple Lane and passing under the archway find ourselves in Crown Office Row, where an inscription on the face of a set of chambers on the left hand side indicates the birthplace of Charles Lamb. Right opposite are the ornamental gates of the Temple gardens—where, according to Shakespeare, the Wars of the Roses began

by the plucking of red and white roses respectively by the Lancastrian and Yorkist leaders to close an argument begun in Hall and carried after dinner into the gardens. (See Henry VI; Part I, Act II, Scene 4).

INNER TEMPLE—HALL AND LIBRARY.

At the end of Crown Office Row on the left stands the Hall of the Inner Temple with its fine library under the clock-tower at the end. In front is a large open space (now disfigured by use as a car park), on the far side of which runs, from top to bottom, the well-known King's Bench Walk. This marks the confines of the eastern side of the Temple. We notice Paper Buildings on the right—where the late Lord Oxford and Asquith—among many famous men—kept chambers. By way of the low-roofed passage under the west end of the Inner Temple Hall we reach the square that once formed the graveyard of the church, beneath which are said to rest the remains of an untold number of bygone Templars. On emerging from the passage the entrance to the Inner Temple Hall is on our right. On the left are the Cloisters—in front of the south side of the church. Lamb Buildings, facing the Cloisters and at right angles to the Hall and the church, are interesting to American visitors because there were the chambers of Judah P. Benjamin, once member of the Federal Cabinet of the United States and later a leader of the English Bar. Benjamin's great work on the Law of Sale is still one of our outstanding legal text-books.

The Inner Temple Hall may be visited if time permits. It is a modern structure, having been erected as recently as 1870—on the site of the Knights Templars' first hall. It contains a number of valuable and interesting pictures of distinguished lawyers; and the effigies of a Knight Templar and a Knight Hospitaller give a

touch of realism to the reminiscences of past days. Unfortunately, although it contains so many objects recalling the old hall, its architecture is so completely different from that ancient building that the antiquarian glory of the place has been mostly lost.

The Inner Temple suffered very severely in the Great Fire of London in 1666 which swept away practically the whole of the east side of the Temple and was only brought to a standstill when it was threatening the Church with destruction. How the Church escaped was a miracle. The flames sweeping from the east swept past King's Bench Walk and over the parts now covered by the Master's House, Tanfield Court, and Lamb Buildings. Another part of the conflagration swept up Fleet Street and after consuming Sergeant's Inn ran down past the Church to Fig Tree Court. The old Hall of the Inner Temple—dating it is said from the time of Edward III, was saved from complete destruction by the blowing up of the eastern end where now stands the fine library of the Inn. A second fire in 1677 destroyed a number of the new buildings erected to replace those destroyed in the Great Fire. Yet a third time, in 1679, fire devastated this part of the Temple ; on this occasion it broke out in Pump Court, which it completely burnt down, afterwards spreading to Elm Court, Hare Court, and Brick Court on the west and to the Cloisters and Inner Temple Hall on the east. Had the wind been blowing in the opposite direction the Middle Temple might have suffered much more severely. It is recorded that at the time the Thames was frozen over and water was unobtainable—the only means of restricting the fire being to blow up buildings in its way with gunpowder to stop it from spreading. An inscription on the east side of the Cloisters indicates the extent to which damage was done on this occasion.

It may perhaps be of interest to lady visitors to know that it was in the Inner Temple Hall on May 10th, 1922 that the first woman to be admitted a member of the

Bar of England was "called" with due formality—Dr. Ivy Williams, M.A., B.C.L., of Oxford, was the first to secure that coveted right, and the occasion was memorable. It happened that Mr. Henry Fielding Dickens, K.C., Common Sergeant of the City of London (the courtly son of the famous novelist) was Treasurer of the Inn that year and to him fell the pleasing duty of congratulating Miss Williams, "who" says Mr. C. P. Hawkes in his charming reminiscences, "Chambers in the Temple," "replied in the happiest terms, and with a neatness of phrasing and clearness of articulation which made her audience regret her expressed intention to continue her duties as a law-lecturer and not to pursue an active career in the Courts."

THE TEMPLE CHURCH.

We enter the church by way of its fine Norman porch and through a massive 16th century door to find ourselves in one of England's five round churches all built by the Knights Templars after a model of a church near the Holy Sepulchre at Jerusalem. About 55 years after this round church was built a sort of combined nave and chancel was added which is known as the "Oblong." Its roof is supported by pillars of Purbeck marble. The church is used in common by both Inns—members of the Middle Temple sit on the left or north side and their brethren of the Inner Temple on the right or south side. Everywhere may be seen the Lamb and Flag—crest of the Middle Temple, and the Pegasus or two-winged horse, the crest of the Inner Temple. The stalls on either side are reserved for members of the two Inns. The organ, dating back to 1688, was installed under the supervision of the notorious Judge Jeffreys of the Bloody Assize. It originally stood in the Round.

The Round Church was consecrated in honour of the Blessed Virgin Mary in the year 1185 by Heraclius, Patriarch of Jerusalem, who came to England to try

and persuade Henry II to start a new Crusade. It is interesting to note that for 740 years afterwards no other Patriarch of the most ancient Church in Christendom, so far as is known, visited the church till 1926, when the late venerable Patriarch Damianos came to visit it in company with the Patriarch of Alexandria and other distinguished prelates of the Eastern Church. A modern picture on the north wall depicts the consecration. At the time when the church passed with the other property of the Temple into the hands of the two Inns, it was rapidly falling into ruin. According to records, the roof was dilapidated, the glass of the windows broken, most of the monuments had fallen into decay, the pews had rotted, and even the iron bars that should have held the windows were eaten away with rust. Such was the condition when Henry VIII dissolved the Order of the Knights Hospitallers and left the two legal societies in possession.

At that time there still remained a chapel on the south side known as the Chapel of St. Ann, which appears to have been built somewhere about the middle of the 13th century. This, unfortunately, was finally pulled down in 1825, and only its foundations remain. It fell into decay about the middle of the 17th century after being used as a muniment room. Probably it fell into disuse after the right of sanctuary was abolished in 1624 and its final decay may perhaps be attributed to some extent to the fact that at this time the Round (like old St. Paul's) was used as a huckstering market-place, defiled still more by being allowed to be the resort of the lowest class of suitors and malefactors intent upon securing legal assistance.

The present arrangements of the church—including its decorations—date back to 1843, when complete restoration and repair were carried out. Its worst feature is the wooden seating—especially in the aisles—which detracts from the beauty of the architecture and makes the church look much smaller than it really is. But

it is the Round that the visitor will find most interesting. Here lying around are effigies of Knights Templars, most famous among them the mailclad effigy in Sussex marble of Geoffrey de Mandeville, first Earl of Essex, whose skull, recently recovered and identified, has been buried anew in the vaults beneath. This monument is believed to be the first example in England of a sepulchral figure bearing arms. It is also believed to be the only example of an effigy with tall, flat-topped helmet over the hood of mail. The wonderful state of preservation of these monuments is explained by the fact that for centuries they were hidden beneath the floor of the church and so escaped damage.

These mail-clad effigies are always a source of great interest to visitors, especially by reason of the various crossings of the legs—some above the knee, others midway and others at the ankle. There has been a tradition that this crossing represents that the Knight had been present at one or more Crusades, but there is difference of opinion about this among antiquaries and volumes of argument have been written on the subject. It may, however, be said that undoubtedly some of the Knights whose effigies lie here in the Temple church had either actually been to the Crusades or to the Holy Land. They should be compared with the statues in the Inner Temple Hall (see page 13.) Two of these statues are of Knights Templars and the other two of Knights Hospitallers. The former are armed with swords and are mail-clad on neck and head, but the latter carry staves in place of swords. These statues were designed by Mr. Armstead, R.A., in 1875, and those of the Knights Templars were copied from the effigies in the Temple Church. It is agreed by antiquaries that the triangular-shaped shield was first introduced about the middle of the 12th century. The body armour of chain mail came in the early part of the 13th century, at which time the Knights Templars were at the height of their prosperity. All the Temple church effigies wear the armour of that

period with two exceptions. They have the spurs, long shields, swords and belts of the period and with one exception have gloves of mail without fingers and the short sleeveless surcoat or mantle said to have been introduced by Henry II.

Reference has already been made to the effigy of Geoffrey de Mandeville (see page 17). Of the other effigies the most famous are those of the great Earl of Pembroke—William Mareschal (Marshall) the Protector, who with his two sons, Gilbert and William, lie buried beneath. The historian, Matthew Paris (a monk of St. Albans, who died in 1259) records that the famous old Earl died in 1219 and was buried with great honour being followed by his son William in 1231. Gilbert lived until 1241 when he fell from his horse in a tournament near Ware. Paris states that his bowels were buried near the altar in the Church of Saint Mary at Hertford, but the rest of his body was brought to London and buried near to his father and brother in the Temple.

But no romance connected with the Earls of Pembroke can compare with the tragic story of Geoffrey de Mandeville. He was grandson of the great warrior of the same name who fought by the side of William the Conqueror at Hastings, and was rewarded with numerous lordships. His grandson therefore inherited immense estates and when Stephen came to the throne he was one of the wealthiest and most powerful young noblemen in England. Stephen created him Earl of Essex and made him Constable of the Tower. He was one of Stephen's principal generals and served his royal master faithfully during the fierce conflict between the King and the Empress Matilda until the fatal day of Lincoln when Stephen was defeated and taken prisoner. Then, with a majority of the barons, he gave his allegiance to Matilda who rewarded him by making him hereditary sheriff of Middlesex, Hertford, and London, and by lavish grants of estates. But Stephen's fortune turned again. Matilda took to flight and Geoffrey was arrested and imprisoned.

He obtained release by giving up some of his estates ; but no sooner was he free than he started an insurrection against Stephen, and in the course of the Civil War which ensued he devastated abbeys and churches which brought upon him excommunication by the Pope. Ultimately whilst beseiging Stephen's troops in the castle of Burwell he met his death. It seems that, storming the fortress at the head of his men, he had reached the foot of the rampart, and as he stood to reconnoitre for the final attack, it being summer time, and the weather hot, he removed his head-piece and loosened his coat of mail that he might breathe freely. One of the defenders saw his chance : an arrow shot from a loophole in the castle wall and wounded him on the head, " which wound," says William of Newburgh, " after a few days destroyed him, so that that most ferocious man, never having been absolved from the bond of the ecclesiastical curse, went to Hell."

But, says a modern writer, the monks of Walden tell another story. They record that as the Earl lay wounded upon his bed, with death coming upon him, he repented of his evil deeds and sought the offices of the Church—at first in vain. But at length some Knights Templars came and, finding him duly penitent and desirous of making amends for past offences, they put on him the habit of their order, marked with the red cross. After his death they conveyed his body to the Temple ; but as he had died excommunicate and could not be buried in consecrated ground, his body, encased in a leaden coffin, was hidden in the trunk of a tree in the garden. Twenty years later William of Walden, whom the Earl had made a Prior, obtained from Pope Alexander absolution for his dead patron and went to London to claim the remains for Christian burial ; but the Templars were apprised of his coming and being resolved not to part with the body of a member of their Order, buried it in the Temple graveyard in the year 1165. When the Temple Church was consecrated in 1185 by the Patriarch of Jerusalem,

the body was finally buried in the portico before the western door.

It may be noted that nearly the whole of the memorial tablets and funerary erections which were formerly scattered all over the church have been removed to the clerestory with the exception of a bust of Richard Hooker one of the greatest of English theologians and prose writers, whose "Ecclesiastical Polity" alone has secured for him immortal fame. Quite recently the Plowden and Martin monuments have been brought down from the triforium, restored and replaced at the west end of the Choir or "oblong." The former, as architect of the Middle Temple, appropriately stands on the north side and the latter, famed for his association with the Inner Temple, on the south side. Two other monuments call for notice in the Round. On the south side is the effigy of a Lord de Ros who may have been one of the attesting witnesses to Magna Carta—though there is some difference of opinion as to this among historians. The head with long curls, rests on cushions, a hood of mail being thrown over the shoulders. The shield bears the arms of the De Ros family. The legs are crossed and the hands uplifted as in prayer.

On the north side of the Round will be seen an ancient restored coffin lid of Purbeck Marble believed to have been part of the tomb of the fifth son of Henry III, who is known to have been buried in the Round. It would seem that other stone coffins have at some time or other been removed from the same place as they are referred to by old writers, but no traces of these remain.

To the curious, the heads above the stone seat surrounding the Round will appeal: they are supposed to represent souls in purgatory. At the North-west corner of the church is a small Norman doorway leading to a dark circular staircase where there is, according to Addison, a penitential cell formed within the thick wall of the church—the dark secrets of which have long since been buried, though traditional stories remain. The

cell is four feet long by two-and-a-half feet wide. The refractory Knights, or those who disobeyed the orders of the Master of the Temple or otherwise misconducted themselves, when confined there had little light or air—there being two small windows only, one looking east and the other south. The staircase leads on up to the triforium where innumerable monuments to famous templars are now scattered around.

In the course of a short account of the Church, written by the late Dr. Draper, one of the most learned and popular of modern Masters of the Temple, it is recorded that originally there were three altars, one in the centre with a broad passage leading up to it, and on either side a smaller altar approached by an aisle. In 1843 a large oak screen and altar piece were removed and behind were found three deeply recessed arches in the wall under the east window. These unfortunately, were hidden behind a new reredos, and when this was itself removed about 25 years ago the same mistake was repeated—and the old work in the east wall was once more hidden from view.

In the south-east wall, behind the gallery occupied by Benchers (Dr. Draper points out) two other extremely interesting subjects of antiquarian interest are hidden away. The one is a recumbent figure of a Bishop carved from a single block of Purbeck marble and supposed to be a monument of Silvester de Everdon, Bishop of Carlisle, who was killed by a fall from his horse in 1255 and was buried in the Temple Church; the other a double piscina of the same material with a niche between it and the east wall which was doubtless used for the sacred vessels at the celebration of Holy Communion. A similar but rather larger niche or aumbry is to be seen in the northern wall.

On leaving the church we conclude our visit to the Temple by way of Inner Temple Lane—first noticing the grave of Oliver Goldsmith close to the private gateway of the Master's house along the north side of the church.

(The Master of the Temple is a clergyman—not a lawyer. He exercises no authority in the Temple, but is simply chaplain of the church and though he is nominated by the Crown his stipend is paid by the two Inns jointly. He has an assistant known as the "Reader" who is chosen by the Benchers of each Inn in turn.) The passage in front of Goldsmith Buildings is mostly paved with grave-stones, some of them bearing distinguished names, and as we retrace our steps we see in front of us the reconstructed buildings named after Dr. Johnson, who at one time occupied chambers there, though he was not actually a member of the Inn. At the top of Inner Temple Lane is an old gateway erected in 1610, like that of the Middle Temple gateway, to replace an earlier one. Above is a room decorated with the arms of Prince Henry, who died in 1612, the eldest son of James I. This room has been handed over to the London County Council for preservation.

If the departing visitor on passing again into Fleet Street should choose to do so, he might cross over to the corner of Chancery Lane. From there he may view the two old Temple gateways and reflect that through one or other of them for six centuries at least have passed and repassed the actual builders of the English Constitution. He may perhaps also recall the fact that, but a few minutes before, he was standing in that ancient church amidst the recumbent effigies of the Knights Templars and between the beautiful and dignified memorial brasses which the two Inns have set up to their dead in the Great War, to quote the words of one of the most learned historians of the Temple, in a birth-place of the English race where every stone recalls the piety of men who spoke with Becket, defied King Henry and trampled on King John.

